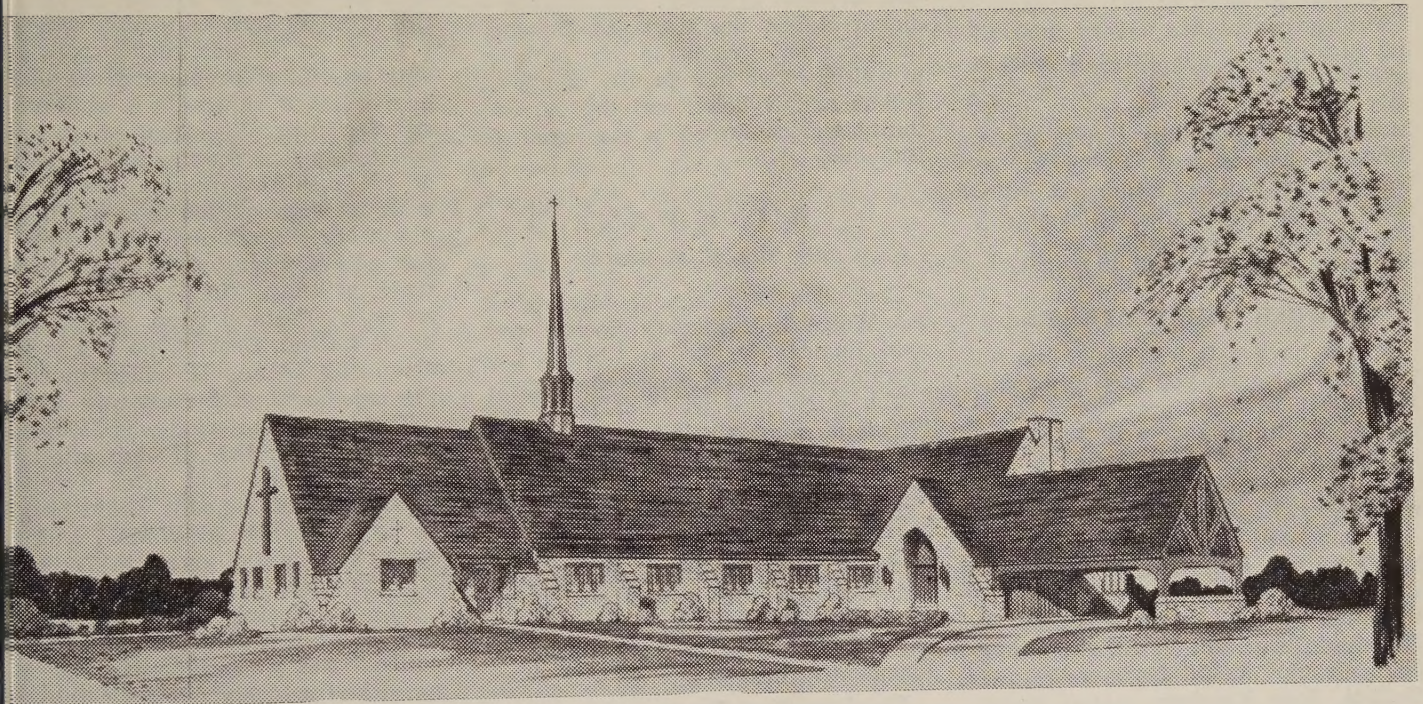


JUN 16 1966

The ANSGAR LUTHERAN



New Church for Neenah, Wisconsin

Our Savior's Lutheran Church, the Rev. Paul G. Rasmussen, pastor, has begun to build a new \$213,000 church. Ground breaking took place June 19.

It will be able to seat 276 people with 30 more in the balcony and 37 in the choir. It will have a large fellowship hall which can accommodate some 400 people. It will also have 14 Sunday school rooms and many other fine facilities.

22 E. MAIN ST.
NEENAH, WISCONSIN

News and Notes

New Denmark

N.B. Churches Celebrate

The 50th anniversary of St. Peter's Lutheran Church was celebrated in connection with the Atlantic District meeting held there Sept. 1-4. All the pastors of the District were present, and we shall no doubt get a report of the district meeting some other time. Pastor Emil Nommesen, who served the congregation 1927-31, gave the jubilee sermon. Pastor C. C. Klothe also spoke informally at the festivities as well as as the President, Pastor Elmer Andersen. Some 300 people were in attendance and a joint choir of the two churches helped to make the day more festive. The Rev. Fred V. Jensen is pastor of the churches.

The settlement has a very interesting history, but we wrote a lengthy article about that in May, so we shall only say that it now seems that the Lutheran church is now firmly established in this rather Northern outpost. Salmonhurst, which is the post office of the New Denmark settlement, is located only a few miles from the Northern boundary line of Maine.

"DANISH NEW YEAR" 1956

If you have a friend who can read Danish we suggest you buy this popular annual. Like the previous issues it is richly illustrated and brings a wealth of varied, entertaining, informative and inspirational reading matter.

Among the contributors to this year's edition are Axel H. Andersen, August L. Bang, Norman Bansen, J. Christian Bay, A. Farstrup, Bishop H. Fuglsang-Damgaard, P. Guldbrandsen, John Gebuhr, Eskild Hauglund, Anna Helledi, John Knudsen, Anton Kvist, Martin Lange, Matt Madsen, Enok Mortensen, Christine Nielsen, Jens Nyholm, Agnes Ringsborg, George Strandvold, Ebba Trampe, Svend Waedelin and J.M.T. Winther.

Here are Christmas stories, memories of pioneer days, interesting interviews with Lis Hartel and Victor Borge, notes about many Danes in U.S.A. and in Canada, a birthday calendar for the pastors of the UELC and the AELC etc.

In DANSK NYTAAR'S first two years unexpected large sales caused

the necessity of reprints. But as it is difficult to prepare new editions in the busy season, it will not be done again. Instead a much larger first edition is being printed, and readers are urged to place their order early in order to be sure of delivery. The book will be ready by Oct. 1st.

The price is only one dollar per copy, postpaid everywhere.

Orders may be placed with local agents or Lutheran Publishing House, Blair, Nebraska.

Professor Paul C. Nyholm and family have been given a very "warm welcome" at Dubuque, Ia. The faculty of Wartburg Theological Seminary and the local Lutheran pastors gave a dinner at Tete des Morts, St. Donatus, Ia., a few miles from the city, in order to welcome two new faculty members, Hulme and Nyholm, and the day was the hottest on record in the region of Dubuque.

ILLINOIS W.M.S.

By Mrs. F. F. Busch

The eighteenth annual meeting of the Women's Missionary Society was held August 26, 1955 at Christ's Lutheran Church at Edmore, Michigan.

The attendance was not large, but it was an enthusiastic group, and the business meeting came to a successful conclusion.

The new officers elected were: vice president, Mrs. Elvira Larson, Edmore, Mich.; treasurer, Mrs. Edwin Jorgensen, Golgotha, Chicago, Ill.; auditors, Mrs. Gertrude Landbo, Golgotha, Chicago, Ill.; Mrs. Marguerite White, Attonement, Chicago, Ill.

The Executive Board prepared and presented to each delegate at convention, an annual report. Included was the president's report, the minutes of the 1954 annual meeting, the treasurer's report, the project report, the statistical secretary's report, and the acknowledgments for the Illinois District W.M.S. gifts. A motion was made and carried that a report be made again next year as it greatly facilitated the handling of the business meeting, and saved a great deal of time. Also there was the added advantage that the reports could be taken back

to the various societies for discussion and study.

It was voted that our project goal for 1955-56 be \$500 and the money divided as follows: 1. \$200 be given to South American Missions; 2. \$200 be given to Pleasant Hill Bible Camp; \$100 be given to maintain a native Bible teacher.

The evening service drew a good attendance and Pastor Harry Wolf, Executive Director of Lutheran Charities in Detroit, Mich., spoke concerning the refugee situation among Lutherans in Europe. His knowledge was first-hand since he had recently been to Western Germany and had seen and interviewed many of these people. When we think of Western Germany, which is the size of Oregon, being populated with 50 million people and one out of every five a refugee we can understand a little, the tremendous problem facing that country and the trial of the displaced person. Surely, we must remember these unfortunate people in our prayers and make every effort to do what we can to alleviate their suffering. The Trufant choir, directed by Pastor Levine, sang "Create in Me a Clean Heart," and it was very beautifully done. It added much to the enjoyment of the evening service.

The evening offering was \$100 and it had been decided at the afternoon business session that after expenses, one-half of this amount would be given to the Synodical W.M.S., and the other half to be given to Lutheran World Action.

The wonderful hospitality of the Edmore Church will not soon be forgotten. The women prepared a nice lunch and a lovely dinner in the evening, planned a special program during the dinner hour, and also made arrangements for coffee and a fellowship period after the evening service. All this adds up to an enjoyable day at convention.

LUTHERAN CHURCHES LAUNCH MAJOR EVANGELISM EMPHASIS

Chicago—Hundreds and thousands of doorbells throughout the country are being rung these days in a great evangelism emphasis by the Lutheran Churches of America.

(Continued on page 6)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

450 YEARS SINCE LUTHER DECIDED TO BECOME A MONK

MINIMUM SALARIES FOR PASTORS

District meetings often take up the question of salaries. A number of districts have in their recommendations that a pastor should have a minimum salary. The recent Iowa District Convention at Graettinger, Iowa, also spent some time on this question and finally recommended that the minimum salary should be \$3400.00, and if the pastor serves two churches he should have some driving allowance.

These are all for a decent salary for the pastor. But we decided at Graettinger and we contend here that such recommendations do very little to help the pastor, who is on so small a salary. The fact is that it is a human problem which cannot be solved by the law; it can only be solved by the gospel, that is, that the hearer of the gospel should share all good things with the one who preaches it.

We are somewhat surprised at delegates who can vote easily for increases in both district and synodical budgets, when their own pastor may be struggling to keep above waters, because he is underpaid. We think delegates should look into this matter in their home congregations. It might not be amiss to have a paragraph in the congregation's by-laws that the pastor's salary shall be reviewed every year. That gives the congregation a chance to take up the question. It also gives the pastor a chance to say that he is satisfied.

The fact is that even though a district may collect a certain sum to be used to aid the congregation, where the pastor is underpaid, the congregations may not like that aid. We know this has happened. We therefore believe that our District Presidents should visit the congregations and impress on them that they should pay their pastor so much that he can live decently. These presidents are generally well paid by their home congregations. They should know how difficult it may be for a brother pastor.

Both the district and synod officials are most anxious to use the budgets of district and synod. They all say that the pastors are the key men in this great work. Can they in all fairness ask these key men to urge the congregations to raise these budgets, if they show no interest in the pastor's salary?

It is said that it is a human problem. It is also human sense that if a pastor accepts a call at a certain salary, then he has no right to begin to complain as long as he has accepted the call. The pastor should look at this before he accepts the call. He may even suggest to the congregation that he thinks that the salary is small.

There is an appeal to all congregations that they do their utmost to give their pastor a living salary. They should of course be guided by the recommendation of the districts, but let us say that those recommendations as to minimum salary must not be considered as proper salaries. They are generally too small.

It was the year 1505 that Luther during a thunder storm decided to become a monk. This decision had great influence on his life and therefore also on his work as a reformer of the church. When Luther changed his plans as to his life work in favor of a religious career the natural way was through the monastery. The students and professors at Erfurt University were very much upset. Luther had just received his Master of Arts, and he was recognized as a man of great promise.

Some contemporary notes from the family Schonberg-Cotta state: "A great career is before him. He has great gifts in explaining difficult problems. Old things take on a fresh aspect, when he lectures on them. His lectures draw great crowds. His father's letters seem to indicate that the dreams and hopes of the family are based on Luther. The University here looks at it the same way. Besides his lectures he studies eagerly to equip himself for some government office."

This was written shortly before Luther changed his plans. July 16, Luther invited his best friends to a party in Erfurt. Those who have seen the film Martin Luther, will recall that it begins with this party. No one had any idea what was going to happen. Luther sang and played with great joy. Later in the evening he told his friends that he had decided to become a monk. It was a great shock to them and the party was soon over and they all went home.

The next day some of his friends went to Luther's home to try to persuade him not to enter the monastery. But Luther was gone already. Before the sun was up he had gone to the Augustinian monastery and applied for admission. He was 22 years old at the time.

Luther's father was also very upset. He declared that he did not want to see his son again.

Luther's decision, however, was not a hasty one. Many events in his life had gradually led him to it. He had been very ill. His best friend, Alexis, had recently been murdered.

Two years later Luther was ordained to the priesthood. Ten years after that he lit the torch by nailing the 95 theses on the church door of Wittenberg. It is well to read about the life of Luther in preparation of the Day of Reformation, October 31.

A Visit by the Pastor

We have often thought of writing an editorial about the pastor visiting in his congregation. Then we got the parish paper from Olivet Lutheran, Inglewood, Calif. in which pastor J. M. Girtz writes something that is better than what we could write. We therefore quote part of his article as follows:

"From house to house," says the Apostle Paul. He must have been a good parish visitor. And he walked, too, for cars were still something only dreamed about by the boldest of dreamers. And here I drive 20,000 miles a year and do not get far enough, do not visit enough of you.

(Continued on page 13)

FALSE RELIGIONS

There are many false religions. The Apostle Paul warned against them. We have many such false religions in America. It is our duty to warn against them. We have asked Pastor M. Jorgensen of Scranton, Iowa, to write about some of these false faiths, that lead people away from Jesus Christ. We bring the first today on Jehovah's Witnesses. We shall continue the series next week.

A pastor had occasion to call at the home of a family belonging to the sect of Jehovah's Witnesses. The family showed hospitality even to the point of serving lunch. When the lunch had been served, the pastor read the Psalm where the words are found "the way of the wicked shall perish" and offered a prayer. The head of the house remarked with great emphasis: So it is, the wicked shall surely perish!

This onesided emphasis on destruction holds the secret of the strength and the rapid growth of the sect.

Evangelical Christianity speaks of a Savior who offers salvation before he comes for judgment.

Pastor Charles Taze Russell

Pastor Russell, born in Pittsburgh, Pa. in 1854 was the founder of the sect. Before he became successful in business as the owner of a chain of men's clothing stores and a sect founder, he had shown religious zeal and had studied oriental religions. In his studies he had discovered two things: There is no hell and Christ had already appeared as bridegroom and reaper. "On these two strings Mr. Russell played a tune that entranced the world."

He wrote much and his writings were sold for little. In the preface to a collection of sermons he wrote of himself:

"These explanatory writings on the Bible are far more extensive than the combined writings of St. Paul, St. John, Arius, Waldo, Wycliff and Martin Luther—the six messengers to the Church who preceded . . . When the history of the Church of Christ is fully written, it will be found that the place next to St. Paul in the gallery of fame as expounder of the Gospel of the Great Master will be occupied by Charles Taze Russell."

He had difficulties with the law. The leading daily in Brooklyn, N.Y. accused him of selling ordinary wheat as "genuine miracle wheat" at one dollar a pound. Mr. Russell sued the paper for a hundred thousand dollars. The court gave judgment against Mr. Russell and commended the "Brooklyn Eagle" for exposing the case.

By way of a Canadian court these facts were revealed: "Pastor" Russell had left school when he was fourteen, he knew nothing of Latin, Greek or Hebrew, he had never taken a course in philosophy or theology, he had never been ordained.

JEHOVAH'S WITNESSES

By M. Jorgensen

He died in 1916 while traveling on the train. When "Brother" Sturgeon noticed that death was near, "called the Pullman conductor and also the porter and said: "We want you to see how a great man of God dies." The pastor then drew up his feet in the bed like Jacob of old . . . his drooping eyelids opened like petals of a flower and disclosed those eyes—those wonderful eyes.

Judge Joseph Franklin Rutherford

In connection with Mr. Russell's many court cases had employed Mr. Rutherford, a Missouri lawyer. Critics say that his only experience as judge was for days' temporary service in a County Circuit Court. When the pastor left, the judge assumed the leadership of the sect.

Mr. Russell discovered that Christ appeared in 1845 as bridegroom and reaper and that Christ in 1878 began His office as King of kings and Lord of lords. He also predicted the end of the world to come in 1914. When he learned of his miscalculation he changed the time to 1918, again to 1922 and finally to 1926. Since then the date has been set. The judge and the following leaders of the sect have used the expression: Which soon shall happen!

Judge Rutherford's last prediction concerned the coming of Abraham together with many great prophets in 1925. To accommodate the great guests the judge prepared a 75,000 dollar residence at San Diego, California. When the guests delayed their coming, the judge and his wife moved in to occupy the place.

A summary of teachings and practices

These are some of the teachings of the sect. Every organized civil government is Satan's organization. The idea of the Holy Trinity has originated in the mind of the devil. Jesus is merely the highest of God's creations. Before Jesus was born by Mary, He existed as the angel Michael and became "a perfect man, nothing more, nothing less." The body of Christ was not raised from the grave, but a "spirit being" who is neither God nor man. To worship Christ is pure idolatry.

The sect uses either one or all of these names: Millennium Dawn—Russellism—Watch Tower and Tract Society—the Brooklyn Tabernacle—the International Bible Students' Association—Jehovah's Witnesses. Names are used or discarded to attain the most suitable publicity.

The sect has its headquarters in Brooklyn, N.Y. The present president is Nathan H. Knorr. His is a lifetime position, or as he himself puts it: "I am re-elected by the society each year." The local meeting places are called "Kingdom Halls." The publicity work of the sect is enormous.

While the sect emphasizes the truth that the wicked shall perish, the Evangelical Church dares not neglect that Biblical truth while it sings—and labors accordingly:

Rescue the perishing—Care for the dying;
Jesus is merciful,—Jesus will save.

CHURCH NEWS FROM HERE AND THERE

RELIGIOUS REVIVAL: "BOOM OR BUST"

How deep is America's religious revival? Has joining a church become only "the thing to do"? Is our reliance of religious motivation light about through fear, selfishness—a longing for security? Is this a true religious faith, or is it the parody of foxhole religion in the age of atomic fission?

Eugene Carson Blake, president of the National Council of Churches, presses himself to these questions, bothering thoughtful religious leaders, in a three page article entitled "The Religious Boom A Spiritual Bust?" in the September 20 issue of the magazine.

Recognizing a new era of "robustness" in the 1950's replacing the confusion and frustration of the twenties and thirties, Dr. Blake points to the danger if faith "becomes a prop and a justification for an essentially unreligious life instead of an aid to new spiritual and spiritual insights."

Much of the new faith seems to be a revival of allegiance to old gods—arising after security, health, and peace—in return "for being polite to God," he states.

These values, while good in themselves, "become evil only when they are lifted to the highest place and become objects of man's ultimate concern. Then they become idols and their devotees fanatics. Then religion is just a shadow, a spiritual bust."

Faith in general is not enough," Dr. Blake declares. "Just any kind of religion will not do. The crucial question remains: 'What kind of God will serve?'"

Guided by a competent and dedicated ministry the American people will not bow down to ancient idols, Dr. Blake predicts. "The churches in increasing cooperation with each other, lead most of us to a fuller knowledge of God and a greater obedience to Him."

Film Bans "Martin Luther," Country To Censor Film

New York—Brazil is the fifth country to ban theatrical showings of "Martin Luther," the documentary film on Protestant Reformation, it was reported here at the quarterly meeting of the board of directors of Lutheran Arch Productions, Inc., sponsors of the feature-length motion picture. Previously, according to Robert E.

A. Lee, executive secretary of LCP, the governments of the Philippines, Peru, Egypt and the Province of Quebec in Canada had ruled against theatrical showings of the life of the Reformer.

The Brazilian ban was imposed by the government's Chief of the Censorship Service of Public Entertainments, who cited a law which states that a license to exhibit will be denied whenever the showing may be "offensive to community or religion."

"If additional attempts to secure permission for theater showings fail," Mr. Lee said, "we will then have to turn to other means of getting this important motion picture to the people of Brazil."

When a similar ban was imposed in Quebec, it resulted in eleven Montreal-area churches showing the film simultaneously to more than 25,000 persons in capacity-filled churches last summer.

Mr. Lee also reported to the LPC directors that the reception to plans for selling 16 mm. prints of the film to churches, schools, libraries and others "has exceeded our expectations."

"Several hundred orders for prints were received prior to the official announcement of the sales plan on Sept. 1 and many leaders of the church film distribution industry have praised this unprecedented action," he said.

Snake-Handling Cult Stages A Comeback

Lexington, Ky.—Kentucky's snake-handling religious cult, after eight years out of the public limelight, is staging a comeback with repercussions being felt throughout the state.

From the rugged mountains in the east—where the cult was born in remote hollows—to Paducah and Louisville in the west, leaders of various Holiness churches have been quick to deny any affiliation with the snake-handling group.

And in the state capitol at Frankfort, heart of the rich Blue Grass section, state officials are faced with the problem of arresting violators of a law forbidding snake-handling or of letting the cultists practice at will.

There are proponents of both measures, with the "let alone" advocates having a slight edge due to past experience.

It is an established fact that the cultists thrive on publicity.

In 1947, when Kentucky State Police made wholesale arrests at snake-handling meetings the cult grew into

a small army. One small Eastern Kentucky county numbered 1,000 cultists.

When the state government adopted a let alone policy, the cult almost died.

Current interest in snake-handling was set off Aug. 14 when one of the cult preachers, Lee Valentine, died of a rattlesnake bite received during a religious ceremony in Alabama.

The snake-handlers have been receiving quite a bit of attention in newspapers throughout the state and as a result the cult again is growing.

Mr. Hutton noted that in 1947 many of his meetings drew 5,000 persons. He said the cult almost vanished after police began leaving them alone.

The cultists are ordinary hard-working mountain people who lead a drab life eking out an existence from hillside farms or from mining coal. Snake-handling offers them an escape from reality. It puts them in the spotlight.

They claim to be members of the Holiness branch of the Church of God.

But Holiness and Church of God leaders throughout the state have been quick to issue statements denying any connection with the cultists.

The snake-handlers base their belief on a literal translation of several Biblical passages—John, 14th chapter, 12th through 17th verse; James, 5th chapter, 13th verse through rest of chapter; Mark, 16th chapter, 15th verse through rest of chapter; Hebrews, 11th chapter, 33rd and 34th verses.

They believe the Lord will seal shut the jaws of the serpent if people believe strongly enough. The cultists seek to demonstrate the faith and power of the Lord to protect those who believe strongly. They meet the third Sunday in each month.

One Of Five Young Pastors In Germany A Refugee

Stuttgart, Germany—One out of five young ministers graduating from Evangelical seminaries in Wurttemberg this year is a refugee or an expellee from the Communist-ruled East Zone of Germany, it was revealed here by Evangelischer Pressedienst, official news bulletin of the Evangelical Church in Germany.

It said a dozen young men, who previously lived either in the Soviet Zone or east of the Oder-Neisse line in areas now governed by Communist Poland, were among the 59 graduates ready for the ministry in Wurttemberg.

Letter to the Editor

Dear Editor;

I want to commend you on putting into the Ansgar Lutheran a lecture by Professor Hromadka under the heading "Living under Communist Rule can be Good for Christians." This article is both courageous and timely. As usual, the main point in this article has not been understood by those who have lived in the hothouse of an artificial Christianity. The point is not that any one recommends our living under Communism; the point is that God in his wisdom can make use of the worst evil in the world and turn it so that it serves his purpose. In that I heartily agree with the professor. And the Christian church has long needed this kind of scourge in order to get itself down to rock bottom, and to get its feet on the real foundations rather than these things which some people mistakenly call "fundamental."

The barb in Professor Hromadka's article was these words: "Real faith, and the church are constantly getting confused with, and covered up by, the intellectual and cultural systems that they have created." But who is so blind that he will not see that the dogma in itself is no guarantee that the church

will stand? Dogma is a product of faith and not faith itself.

To take an example and quote it is, of course to stick out one's neck. But I will bite on this bait. Talking about fundamentals, the fundamental doctrine in the Lutheran Church is faith as a gift from God. This faith is not dependent upon the sophistication of the Scholasticism of the Roman Catholic Church, but it comes to each man as God gives it, independent of any sophistication. The individual finds a place for it in his thinking and finds it reasonable, because it satisfies his conscience, and he is at peace with himself, and says, like Jacob: God was here all the time, and I did not know it. It is this kind of faith that Communism cannot cope with, but is forced to say: You really have something.

Jesus put his stamp of approval on this kind of faith when he said about a "heathen", "I have not seen such faith, no not in all Israel." And the apostles had to admit that this was the real thing in the case of Cornelius. Cornelius had already that kind of faith when he sent for Peter to come to his house. We know how Peter got into hot water with the dogmatists

at Jerusalem about that very question of admitting the "heathen" into the church.

And this is the "mystery" of the Gospel, that God takes the individual where he is, gives him the gift of faith, and changes a man's life, his character, even, by the influence of the compelling testimony of the church members, so that he finds at least that God was here all the time, and I did not know it."

Finally I want to make a dogmatic statement, not based on the Bible, but such, but based on the cumulative experience of the church. It is not doctrinaire dogmatism, but the grace of God that has kept the church untill today. This faith, that God gives to whom he will, and who will receive it, is a compass that will keep us on God's side. Dogmatism has often acted like a gyrocompass, that has steered the church in a straight line, and sometimes right on the rocks. But God has not left himself without a witness in the form of men like Professor Hromadka.

D. G. M. F.

NEWS AND NOTES

(Continued from page 2)

All the major Lutheran bodies, it was reported to the Lutheran Evangelism Council here, are launching out on extensive campaigns to reach both the church and the unchurched—the former "to deepen the spiritual life of believers," the latter "to win and keep them for Christ and His Church."

The Council was told that during 1955-56-57 a majority of the more than 17,000 Lutheran congregations in the United States and Canada will be mobilized for year-round evangelism.

Most of the efforts are being conducted as "Preaching-Teaching-Reaching Missions," others as "Lutheran Area Missions." These usually consist of a week of special inspirational services, the training of church members in visitation techniques and the mobilization of congregations for on-going programs of evangelism.

Cooperative P-T-R Missions are being conducted this fall under the Lutheran Evangelism Council in Los Angeles, San Diego and Fresno, Calif., Spokane, Wash., Des Moines, Ia., Duluth, Minn., and in Colorado. Another is scheduled for next February in the Twin Cities of Minneapolis and St. Paul.

The Council voted here to hold three to five P-T-R Missions in 1957 prior to the Third Assembly of the Lutheran World Federation at Minneapolis in August of that year. It is planned to invite English-speaking churchmen from various countries of the world to serve as guest missionaries.

Interest in evangelism is also spreading to the Lutheran Churches of Germany and the Scandinavian countries. Missions are scheduled this fall at Oslo and Fredrikstad in Norway and two Americans will assist in carrying out the program. They are Dr. Oscar C. Hanson and the Rev. Agnar Tanner, evangelists of the Evangelical Lutheran Church, who will leave for Norway on Sept. 25 and return Nov. 4.

The groundwork for the Norwegian evangelism emphasis was laid by the Rev. Conrad Thompson, director of evangelism for the ELC, when he visited Norway last fall and last spring.

Mr. Thompson is chairman of the Lutheran Evangelism Council, which is composed of 12 evangelism leaders of the eight church bodies participating in the National Lutheran Council.

At its session here, the Evangelism Council was addressed by the Rev. Nels Bergstrom, secretary of the NLC's Department for the Christian Ap-

proach to the Jewish People, and Rev. Walter Kloetzli, secretary of Urban Church Planning in the National Division of American Missions.

Both discussed how their work related to the field of evangelism and suggested ways in which congregations may perform a more effective ministry in their communities.

DOCTOR DISCLOSES MISSIONARY VICTORY OVER COMMUNISM

Los Angeles (RNS)—How the Communists took on the Presbyterian an obscure African missions post were roundly defeated was told by a young missionary-doctor from his first tour of overseas duty.

"It was a crucial test between the forces of Christ and the forces of Satan," said Dr. Dalge G. Foster, a Presbyterian (U.S.A.) medical missionary to Sakbayeme, French Cameroun.

"Sakbayeme was a testing ground for the mission, the Communists and the Africans," he said. "The mission won a victory there."

The trouble began in the spring of 1954.

A Communist-backed labor union, virtually the only union in that remote and primitive area, infiltrated the missions staff at Sakbayeme.

(Continued on page 15)

Our Foreign Mission Fields

BLESSINGS IN BOGOTA

By Belva Nerlien

In Colombia, where evangelical Christians have known much persecution, the Bogota conference is a mountain-top experience of "fellowship in the furtherance of the gospel" . . .

I really don't know what will happen to me if I can't," said a humble believer of Pastor Gerardo Wilches' Pausanias flock, referring to the Annual Assembly of the Evangelical Lutheran Church in Colombia, held this year from June 22-26. He invested almost the entire proceeds of several months' work, most likely all the cash he had, in the trip to Bogota. The first evening when Mexican Pastor Trejo called for free prayer at the close of his message, Don Ruben's voice was the first to be heard. A day or so later, he handed me the Pocket Testament League membership card which he had found in a pew and signed, although, as he said, pointing to his heart, "I've been a member in here for a long time." "Yes," said his pastor, "he reads his Bible faithfully—the first thing in the morning, during his siesta hour at noon . . ."

Don Pedro

From another area came Don Pedro with his wife and five children. Seeing so many youngsters, I inquired, "Did you bring your whole family?" "No," was the reply, "only half." Later checking revealed that the total number of children in that family is indeed ten.

Leonilde and Olga

Two of last year's Bible Institute graduates came: Leonilde from Mause and Olga from El Carrizal. Both looked as trim as could be and radiated the joy of working for their Lord in their respective home communities. Both gave encouraging reports of the advance made since last December when they became the first resident workers in these areas since the period of violence which hit both regions so severely and put a temporary stop to formal evangelistic effort. Olga reported the public school children are taught to sing "We don't want Protestants." However, the great majority of non-Protestants in the community now are friendly to their evangelical neighbors and, little by little, there is evidence that even the public school teachers are growing less hostile. Leonilde told how the laying of a wooden floor in the Mause chapel was financed by a widow's selling her only heifer and donating the proceeds.

While the majority of those who came from away were believers of long standing there were two notable exceptions: two men who had found Christ through the hazards of imprisonment during the period of violence. What a joy to see in them the tangible results of Christian prayer and to hear from those who know them well that their changed lives have resulted in changed homes as well.

Sharing the Gospel

We were led to a mountain peak in our morning discussion hours when Pastor Pausanias Wilches led us in

our meditation on the theme: "Awake . . . in your conviction of God's grace." He revealed to us in a deeply scriptural setting the "grace that is greater than all our sin." But it was not only in these formal discussion periods that folks had the opportunity of sharing. They told of their spiritual experiences, exchanged ideas, expressed their questions and doubts, and benefited, in turn, by someone else's advice, experience or thoughts. There was some of this free discussion around the book table at the back of the church; some around the dinner and supper tables in the church parlors; and more on the grounds or in the pews when two or three would talk together quietly after a meeting was over or before it was time for one to begin. Perhaps the peak of prayer fellowship was found in the informal silent or oral prayer from 6:30 to 7:00 every day when a group gathered at the front of the church auditorium to pray for that night's message and its hearers.

When Senora Isabel, president of the women's organization of the Bogota church, welcomed us to the conference, she invited us to "rejoice together in Christ." Her opportune reminder to keep Christ at the center of the conference both at the meetings and in the fellowship in between times, was, on the whole, well heeded; and we were blessed. Her thought came back as an echo at the end of the days we spent together in Bogota when the newly-ordained pastors, Pausanias and Gerardo Wilches brought their greetings from the Word of God: "I thank my God . . . for your fellowship in the furtherance of the gospel . . ." "My God shall supply every need of yours according to His riches in glory in Christ Jesus."

—The Missionary

LETTER FROM MRS. IYONO INADOMI

Dear Dr. John M. Jensen:

Through you I wish to send a letter of thanks and personal greetings to the friends of The Ansgar Lutheran. Since we came back from our world trip we have been in much demand, and at last my husband's health failed, and he suffered from heart failure. He went to the hospital on January 5th and had to stay until April 9th with complete rest, but because he started his pastoral work too early, he had to return to the hospital on July 8th. He is now recovering gradually. One of his great regrets is that he could not write and thank his friends for their many kind letters. As soon as he becomes well he wants to write himself.

Then he wants to inform his old friends of the U.E.L.C. that at the last annual convention in May, our Japan Lutheran Church called him to be a professor at our Lutheran Theological Seminary in Tokyo. As he felt it was a Call of the Lord, he accepted and expects to begin his new work in September if God will. This is the seminary which Dr. Winther and Dr. J. P. Nielsen had so much to do with developing. Please remember him in prayer in his new work, as you have done in the past. We want to express our heartiest thanks and appreciation for your great help during these years in our Osaka work.

Yours most sincerely,

(Signed)

Mrs. Iyono Inadomi

(Continued on page 13)

Lutheran News From the Northern Countries

FINLAND, ESTHONIA, NORWAY, SWEDEN AND DENMARK

NORTHERN THEOLOGIANS AND CHRISTIAN LAWYERS MET IN FINLAND

After the last World War co-operation between the theological faculties in the Northern countries has been strengthened. This is evident from the conferences for the teachers of the Northern theological faculties which are now being held regularly. This year the theological professors have met in Helsinki (Helsingfors) and Turku (Åbo) in Finland from August 25-28th. The theological faculties of these two cities have been the hosts for the conference, at which subjects from the various theological disciplines as well as practical problems connected with the instruction were discussed.

The interest taken in this co-operation between the Northern countries may be seen from the very large percentage of the theological professors who have agreed to take part, thus all the professors from the University of Aarhus were present in Finland.

Immediately afterwards another Northern conference was held at the Church Institute at Järvenpää. In this conference on "Christianity and Justice" some 60 lawyers and theologians from the Northern countries discussed actual law problems in the light of Christianity. The conference had been arranged by the Northern Ecumenical Institute.

And lastly, the Board of the Northern Ecumenical Institute assembled for a meeting at Borgå in September 1st and 2nd to discuss a number of problems connected with ecumenical co-operation in the Northern countries.

THE CHURCH'S COMMITMENT IN THE CONFLICT BETWEEN WEST AND EAST

The Secretary General for the YMCA and YWCA in Denmark, Rev. Orla Møller, who caused a good deal of discussion by publicly recommending Danish young people to take part in the festival held by the World Federation of Democratic Youth in Warsaw (CN No. 3), has put forth his basic views in the Northern ecumenical magazine "Kristen Gemenskap" ("Christian Fellowship") in an article entitled "The Commitment of the Church in the Conflict between East and West." In this article he maintains that the Christian church must never become a weapon in the hands of the State, nor must it identify itself with specific political views or forms of government.

Rev. Orla Møller feels that Christians in the East and the West have been far too apt to identify Christianity with their own social pattern, whereas they ought to have recognized it as their duty to point out the lack of Christian inspiration in the political systems of both East and West. "The Church must be independent of

political forces and solely rest on faith in Christ," O Møller writes.

He continues: "In this faith the Church must strive to maintain a Christian conception of right in the present conflict, even though this may not coincide with ordinary political views. It is easier for us to do this in the West because we have full freedom of speech, but for this very reason it is incomprehensible that the Western churches do not to a far greater extent make use of all the possibilities of getting in touch with groups behind the Iron Curtain. Does the Church no longer believe in the power of the Word? Does it believe that isolation is a stronger weapon? Or in other words: can we simply write off the churches behind the Iron and Bamboo Curtains feeling that they have failed? Can we dismiss them from our thoughts merely by saying that "they have deserted to the enemy"? In my opinion far too few church people in the West have asked these questions, perhaps in some cases because it would be unpleasant to have to answer. But it is not only the naive who ask them, for the Christian Gospel demands unfailing love and self-denial of us. And even then there remains the question whether there is any more direct way of combatting godlessness than by strengthening the existing churches in the Communist countries.

Towards the conclusion of his article Rev. Orla Møller writes:

In our relationship to the East it cannot be right merely to condemn and isolate; an effort must be made to attain to new and more correct views by means of discussion. It is a matter of course that the Church must speak out against violations of justice in the East and that in any discussion it must give prominence to its views, but in order to be able to do so with truth and authority it must also oppose all tendencies to limit freedom in the Western democracies. It is not sufficient merely to oppose a system that is alien to Western thought and in several cases directly opposed to it; it is far more essential to be constructively concerned with interpreting the full rights and liberties of the individual everywhere in the East as well as in the West. Here is the field where the Church must do its part towards "creating a social conscience"; if the Church does not remind the West of its commitment to political, social, and economic reform, it has no contribution to offer towards the challenge of the East.

GERMAN RECTOR IN NORTHERN SLESVIG ON THE SITUATION OF THE CHURCH IN THE BORDER COUNTRY

Since 1920 when the former German province of Northern Slesvig was returned to Denmark after a plebiscite, four German clergymen have been employed by the Danish Lutheran National Church to serve the German population in the towns, whereas the German

The rural districts have organized themselves in "free aggregations."

Recently one of the German pastors serving in the Danish National Church, Rev. Carl Jørgensen, Sønderborg, retired on account of age, and an interview with him in the "Kristeligt Dagblad" ("Christian Daily"), Copenhagen, attracted a good deal of attention in Danish and German circles, as he expressed his satisfaction with the church conditions provided for the German minority in Northern Slesvig and his wish that the Danes in German South Schleswig might be given equal freedom. Rev. Carl Jørgensen said:

I am grateful for the good conditions I have enjoyed as a German clergyman in the Danish church. I have had much freedom and in every way excellent conditions. As far as I know the German congregations have unfulfilled desires, and I could wish that the Danish church in South Schleswig had as free hands as the German congregations North of the border. Ecclesiastical and spiritual problems should be solved in freedom.

Some time ago Rev. Carl Jørgensen voted against the part of the German group in the parochial church council when it voted for maintaining the appointment as German rector in the town. Pastor Jørgensen felt that it was more reasonable that the German pastor in Sønderborg should be a curate, as the Danish clergyman had more church ceremonies to perform than his German colleague. But the Danish Minister of Church Affairs decided that the present arrangement with a German rector in Sønderborg is to be maintained.

DENMARK'S FIRST "BLOCK CLERGYMAN" APPOINTED

The Lutheran National Church of Denmark has got its first "block clergyman." In Aalborg a pastor has been charged with the care of 3,000 people living in a block of flats recently developed by a large building society. In this housing development there is a recreation centre, and it is proposed to build a church in connection with it. The idea was inspired by Bishop Erik Madsen of Aalborg Diocese, who for many years was secretary-general of Copenhagen's Church Fund. Here he realized the latent need among the spiritually rootless population of large new housing developments for contact with the church. It is almost impossible to establish contact of this nature in the large city parishes, whereas a block-pastor besides looking after his regular church work is supposed to take part in the work of the tenants' association and be in touch with other problems common to the whole block of flats and hence finds it far easier to get into contact with his parish.

In Copenhagen, too, there are plans of appointing "block-pastors" in the large suburbs, but Aalborg was the first to realize the idea.

ESTHONIA'S LUTHERAN ARCHBISHOP TELLS OF THE CHURCH IN HIS COUNTRY

The Archbishop of Tallinn (Revel), Jaan Kiivit, who took part in the Congress for peace in Helsinki (Helsingfors) was interviewed there by the Finno-Swedish church paper "Församlingsbladet" regarding church conditions in Esthonia. He stated that 70% of the Esthonian people still belong to the Church and that no hindrance is put in the way either of those who wish to join the Church or of those who wish to leave it. Church dues are paid on a voluntary basis, but if a member of the Church has not paid his dues for three years he is struck off the membership roll. As in other parts of the Soviet Union the church buildings belong to the State, but are placed at the disposal of the congregations without cost. The number of congregations to-day is larger than before the War, as a number of chapels have been turned into independent churches.

In 1949 a new constitution of the church was introduced, which made it possible to elect new leaders in place of those the Church had lost in the War. The Consistory receives 15% of the income of all the congregations and is thus able to support financially weak congregations.

After the dissolution of the theological faculty in Tartu (Dorpat) a theological examination board directs the training for the ministry and has for this purpose taken over the theological literature from the University of Tartu (Dorpat). In order to relieve the lack of clergymen students who have completed about half their training can be ordained, though they cannot obtain regular appointment till all the required examinations have been passed.

Archbishop Kiivit also preached in the Storkyrkan during his stay in Helsinki (Helsingfors).

COURSES IN LITURGY AND DRAMATICS

The Swedish author and director of the Sigtuna Foundation, Pastor Olov Hartman, had arranged a probably unique course at Sigtuna in late August—offering instruction in liturgy and dramatics for leaders of the church's work among young people. The object of the course was through joint effort to determine certain lines for dramatic activity in the church and for distinguishing in theory as well as in practice between the church drama and secular theatre. One point of departure for the discussions was Rev. Hartman's attempts at Sigtuna to remodel the church drama on a liturgical basis. Speakers were Olov Hartman, the stage manager Tuve Nyström, and the dramatist Tore Zetterholm.

THE LUTHER LEAGUE

John W. Nielsen, Editor

INTO HIS WORD

A Study Of The Book Of Amos

By John W. Nielsen

Read: Amos 6

There is real danger in a false sense of security. It can blind one to the true situation until disaster strikes and escape is impossible. Such is the case in both Jerusalem and Samaria where the leading men feel secure in the military might and economic strength of their nations. Like Braddock and his scarlet clad regulars, they ignore all warnings because they are confident of their own power, and like the British army, they will be destroyed by the enemy because they do not heed those warnings.

Amos asks the leaders to consider Calneh of Babylon, Hamath of Syria, and Gath of Philistia. Israel is not inferior to the mightiest of these heathen states, but the reason is not her own shrewdness but God's favor. Israel's leaders, however, fail to give God the glory. Because they do not believe that God will demand a day of reckoning, they permit the terrible abuse and violence which Amos refers to in the preceding chapters.

Now the prophet turns upon the leaders personally. How he castigates them for their luxurious and sensuous lives! And how their present ease differs from their coming misery! Now they stretch themselves upon expensive ivory couches around banquet tables laden with the finest foods. They eat lambs and fatted calves and drink their wine from decorated bowls that were to be used only on occasions of sacrifice. Like David, they compose and sing musical pieces, but how different the purpose of those compositions. David's were for worship; theirs for sensual pleasure. They anoint their bodies with fine oils and costly perfumes when instead they should be mourning over the spiritual ruin of Israel and the suffering of the oppressed. But they do not grieve; they are not even concerned that God has been forsaken and the people exploited. But God is still God. Their present life of ease shall end; their false sense of security be shattered. They shall keep their place of prominence, but it shall be at the head of long lines of dusty captives shuffling their way into exile. How changed their lot! How complete their destruction!

So complete will be the destruction that those who escape the sword will die of the plague or be taken captive. When a kinsman comes to burn the bodies (They are not buried, for fear the plague will spread), he enjoins those within the house to keep silent lest they utter the name of the Lord and die. It seems that finally in the day of her destruction Israel understands that

her punishment comes from God. In that day both rich and the poor, those who live in great houses small, will suffer.

Amos points out that a man does not gallop his horse over boulders, neither does he yoke his oxen to plow the sea. Yet Israel is doing something that is foolish when it ignores God's demands of justice and the rights of man. Because she trusts in herself, she is really trusting in nothingness, and God will raise up a nation against her that will sweep victorious across her land from the northern entrance to the southern border and have conquered her will carry her people captive beyond Damascus as Amos declared at the close of the first chapter.

We may well ask as we conclude this chapter what our trust is. Is it in our military power or our scientific "know-how"? Is it in our economic supremacy? Our standard of living? Democracy? Ourselves? for our sense of security may well be a false sense of security. Or is it in the Living God?

WHO'S YOUR QUEEN?

Homecoming is always exciting. Committees prepare floats. A bonfire and snake dance are planned. Church leaders seek to whip up your enthusiasm at a pre-garage rally. The football team determines to win a thumping victory. Pictures of five pretty girls appear on the bulletin board. There is an air of suspense. One of the girls will be queen!

Who is going to get your vote? Who is your queen?

She can be a giddy number without an ounce of sense or a friendly girl with poise and character. She can be a lively addition to every school function but a pretentious dead twig in her church and league, or she can be both active in school and faithful at church. She can be the girl who takes a dare or the girl who dares to do what is right.

One of the girls will be queen, and your vote will count.

As a Christian, you need not vote for a drab Beauty but as a Christian, you cannot vote for a girl who cheats herself, who despises Christ, or who denies in the crowd what she pretends in the congregation. Your vote must be cast for the girl you can proudly call queen.

J. W.

SYNODICAL LEAGUERS HOLD HIGH LSAA POSITIONS

Two young men from the UELC were elected to fill posts in the Lutheran Student Association of America at that organization's recent Council and Ashram meetings at Banff School of Fine Arts in Alberta, Canada.

Richard Jensen, senior pre-theological student at Dana College, was elected vice-president. Richard Svendsen, sophomore at Oregon State University, Corvallis, was elected one of the Association's official delegates to the 12th Assembly of the United Student Christian Council in Tiffin, Ohio, September 3-10.

Jensen, who has served this year as president of LSAA's Midwest Region (Kansas and Nebraska), is the son of Mr. and Mrs. Alvin Jensen of Fremont, Nebraska and a member of First Lutheran Church. Svendsen, the study and mission secretary of LSAA's Pacific Northwest Region (Washington, Oregon and Idaho), is the son of Mr. and Mrs. Anton W. Svendsen of Portland, Oregon and a member of Bethany Lutheran Church.



Jensen sitting, Svendsen standing

LEAGUERS ARE ASKING

1. What do you think of teenagers smoking?

I believe that teenagers should not smoke.

The honest teenager will admit that smoking does not help him physically or mentally. Those who smoke do it because they think it's smart, others in their group are doing it, to show their independence, or to prove they are growing up. There are more worth-while ways of showing your maturity—a ready smile, a good humor, good sportsmanship, and friendly interest will do more to make you popular than a cigarette hanging from your lips. Worth-while friends will respect your decision not to smoke, and you may also help others who would like to refrain from smoking but haven't the will power.—Parent.

2. Should we go out with other young people than Lutherans?

This is a question to which I would not give a flat no or yes. Certainly in high school we have friends among non-Lutherans, and at class parties and other school functions it would be wrong to have an exclusively Lutheran group. There would be nothing wrong either with an occasional date with a non-Lutheran. However, when young people go steady, they are thinking of marriage, and that is different. Starting a home is a wonderful privilege and a young couple who have the same beliefs and the same background find it much easier to establish a Christian home. The important thing is to choose friends of high moral character who believe in salvation through the blood of Jesus Christ. —Parent.

RALLY DEVOTION STRENGTHENS LEAGUER IN DEATH

The Luther Leaguers from the churches in Pewaukee, Hartland, and Milwaukee, Wisconsin had a fine rally at North Lake with swimming, boating and water skiing heading the program. The day ended with a weiner roast, a talk on our National League work by Pastor LeRoy Andersen, and devotions by Pastor Carl Wildrick.

The sad note underlying this Luther League Rally came to light about a week later when one of the Pewaukee Leaguers from Galilee Lutheran was stricken with bulbar polio. On September 4th she passed away in an iron lung. She was Idalynn Wagner, 15 years old.

Pastor Andersen was with her daily in the hospital and experienced the way in which Idalynn completely put her trust in Christ. One passage that she was eager to hear as she lay in the respirator was our Luther League theme for this year, which was also the portion used for devotions at the rally at North Lake, Romans 8:28-29, "...In all these things we are more than conquerors through Him who loved us..." Idalynn experienced fully what that meant!

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known.

BY THE FIRESIDE

"THIS EARTHLY HOUSE"

"A house . . . eternal in the Heavens." 2 Cor. 5, 1.

You tell me I am getting old, but that's not really so,
The house I live in may be worn and that of course I know.
It's been in use a good long while and weathered many a gale,
I'm therefore not surprised to find it's getting somewhat frail.

You tell me I am getting old, you mix my house with me,
You're looking at the outside, that's all that most folks see.
The dweller in the little house is young and bright and gay,
Just starting on a life that lasts through long, eternal day.

The colour changing of the roof; the windows looking dim,
The walls a bit transparent and getting rather thin.
The foundation's not so steady as once it used to be
And that is all that you observe, but it's not really me.

I patch the old house up a bit to make it last the night,
But soon I shall be flitting to my home of endless light.
I'm going to live for ever there, my life goes on, it's grand;
How can you say I'm getting old? You do not understand.

These few short years, can't make me old, I feel I'm in my youth,
Eternity lies just ahead, full life and joy and truth.
We will not fret to see this house grow shabby day by day,
But look ahead to our new Home which never will decay.

I want to be made fit to dwell in that blest House above,
Cleansed in the Precious Blood of Christ and growing still in love.
The beauty of that glorious Home, no words can ever say,
'Tis hidden from these mortal eyes, but kept for us some day.

My house is getting ready in the Land beyond the sky,
It's Architect and Builder* is my Saviour now on high;
But I rather think He's leaving the furnishing to me,
So it's "treasure up in Heaven" I must store each day you see.
*(Heb. 11, 10, R.V. mar.) Beth Coombe Harris

THERE'S NEVER 'THE LAST WORD'

A friend of mine who had just bought a new car told me proudly that the dealer assured him it was the "last word." The salesman made a mistake there; he should have said it was the "latest" in cars. No matter how good it is, it will soon be surpassed, and before long it will be old-fashioned.

The truth is that this is a world of change, and even up-to-date things soon become obsolete. Not so many years ago, a ship was launched in England to which admirers gave the title "Queen of the Seas." In less than a generation, the ship was sold for junk, not so much because it was worn out as because it had become completely out-of-date.

Personally, I don't know anything better calculated to keep us humble than a visit to a museum. When we see the household utensils, farming implements, and the clothing that our predecessors used, we wonder how on earth they got along. We wonder, until we remember that these crude and

clumsy things were once considered very modern. The people of that time considered them "the last word."

The lesson for us all is that we must keep our minds hospitable to new ideas. The last car has not been made, nor has the last word been spoken on any subject. Each generation starts to build where the previous one left off, and 500 years from now perhaps our cars and planes, and hundreds of other things we think are smart, will be shown in museums to the amusement of our descendants.

—Archer Wallace

THE MYSTERY OF PRAYER

By Charles E. Jefferson

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is.

Nobody knows what takes place when we drop a lump of sugar into

a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say.

We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us, that is enough. We know that by dropping a prayer into a day we sweeten the day. How that is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer?

Why should we not be as reasonable and practical in our religion as we are at the dinner table?

—Union Gospel News

THE GREATEST TEXT OF THE BIBLE

God the Greatest Love
So Loved the Greatest Degree
The World the Greatest Companion
That He Gave the Greatest Assurance
His Only Begotten Son . . the Greatest Gift

That Whosoever the Greatest Opportunity

Believeth the Greatest Simplicity
In Him the Greatest Attraction
Should Not Perish the Greatest Promise

But the Greatest Difference
Have the Greatest Certainty
Everlasting Life the Greatest Possession

GOD'S WAY

By B. M. Stager

Behold, the sky draped in grey;
Clouds menacing and low
Stretch forth a hand in dreariness
Because God willed it so.

Then comes the sunshine after rain—
My life is all aglow.
God's hand has wiped the clouds away
I knew it would be so.

For precious promises he's made;
Though life seems dark and drear
We know he's standing by
To wipe away the tear.

There must be clouds; the sun will shine
For those who trust his Word,
And listen patiently until
His gentle voice is heard.

—Free Methodist

The senator was back home looking after his political fences and was asking the minister about some of his old acquaintances.

"How is old Mr. Jones? Will I be likely to see him today?"

"You'll never see Mr. Jones again," replied the minister. "He has gone to heaven."

OUR FOREIGN MISSION FIELDS

(Continued from page 7)

LETTER FROM PAUL C. NYHOLM

the friends of our Japan Mission:
 Pastor Lloyd Neve and family left Sept. 6th from San Francisco for Japan where they will return to their former field. During the furlough an opportunity was extended to our congregations to hear Pastor Neve, and practically all congregations received a visit from him, in most cases the family went with him, so Mrs. Neve had opportunity to get acquainted with our people and they with her. Since May 1947 when Pastor Neve finished his studies at Union Seminary, he has traveled over 14,500 miles on deputation work. The friends of our foreign missions will kindly remember their offerings taken at meetings conducted by our missionaries go to the general budget for our foreign missions, not to the work in any one particular field. We trust they will also remember that gifts are needed all the year round, even if there are no missionaries to present the cause. Let us also be faithful in our intercessory prayers!
 May God bless all those who will share with Him of what He has given us.

Paul C. Nyholm,
 Chairman of the Japan Comm.

EDITORIAL AND COMMENTS

(Continued from page 3)

"In our small country parishes at home, it was always an occasion when the pastor came to visit. He would take a tour of the farm and look about the house and the barn, and would generally end with his staying for coffee or some dinner meal. He would talk to us, he would take out his pocket Testament or ask for the family Bible, read for us and then pray with us, we all joining him in the Lord's Prayer. He was our pastor and we were his people. When harvest or butchering time came, he would always be remembered with the choicest fruits or the best cuts of meat. We shared our Common life and the gifts of God and His Holy Word.

"But we have come a long way since those days. Being a

pastor—and being members of a congregation—is quite different.

"We who have one foot in the past find it rather difficult at times to shift from the old to the new. Those leisurely visits, where there was time to talk about wind, weather, the crops, the children and things concerning the Kingdom of God, were occasions that cemented strong bonds of Christian fellowship. But those days are gone, and we cannot recreate them.

"Today our calls are shorter and more businesslike. Very often the people we visit are strangers to us. We may have seen them in Church, may even know their name, but that is about all. The conversation, while for the most part friendly, is more in the nature of mental sparring. The one visited thinks: Now what does he really want? and the pastor thinks: How can I help win these people for the Church, for God, and eternal life? There are many other thoughts, but these are perhaps the chief underlying ones. Often the pastor goes away feeling he has made friends and has interested someone in the Kingdom. At other times he goes away feeling sad wondering just where and how he failed.

"But always, and often when the pastors' spirits are low, there comes the call to serve. Someone wants to join the enquiry class, or someone wants a child baptized. Someone wants to know what they can do to join the church. Someone wants to get married, or there is some other request. And let us not forget the calls when someone is sick or dying. Perhaps there the pastor gets closer to his scattered flock than any other way. Pain, suffering, sorrow and death have a way of uniting us in a common brotherhood. It has a way of bringing us all to the foot of the Cross of Christ. The Word of God has deeper meaning, His promises are more precious, prayers have a way of becoming real living communions with God. The Holy Sacrament administered to the sick and the dying becomes the token of His nearness and His sweetest promises. Yes, the pastor still comes to feel that he has not been crowded out of the busy lives of his people, and he finds he has time, takes time, to minister to his people's deepest needs.

"And so, dear people of Olivet, do not fail to call upon your pastor . . . Be patient if he does not soon ring your door bell. Come and see him—in church!"

PAYING DIVIDENDS

"Two men were sharing a seat in a train. One of them was no less than 70, but his eyes were keen, his laugh undimmed young, and there was vigor in his every movement. The other man, about middle age, envied the stranger his youth.

"What is the secret," he asked, "of your astounding vitality?"

The older man laughed with contentment. "I'm living," said he, "on the interest of a well-invested youth!"

—Highways of Happiness

GUYER AND HANSEN
LOANS

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.
 Blair, Nebraska

Lyle Guyer

P. V. Hansen



LUTHER

By Rudolf Thiel

A startling and unique biography of Luther that tears away the legendary additions of the centuries and presents the real Luther and the faith that shattered the Middle Ages. \$5.00

A Basic History of
LUTHERANISM IN AMERICA

By Abdel Ross Wentz

A striking presentation of the historical facts surrounding the Lutheran Church and its people in America. An enlarged revision of Dr. Wentz's earlier work in this field. \$5.00

coming . . . R. M. Berry's novel
 of mixed marriage—

HIGH IS THE WALL

MUHLBERG
 PRESS • Philadelphia

ETHICS OF DECISION

By George W. Forell

A clear, deep look into the Christian life. Is man free to choose the good life? Is he really captain of his soul? Is it instinct, opportunity or history—or Christian faith which helps him make his decisions? Find the answers in this important book. \$2.50

THE CROSS AND THE EAGLE

By Julius Berstl

An intimate and colorful picture of Paul, champion of the Christian faith, and his fight against the Roman frame of mind typified by the Emperor Nero. By the author of *The Tentmaker*. \$3.50

FOR TODAY

By D. T. Niles

A new book of daily devotions. FOR TODAY is a helpful series of daily Bible studies for the whole year. Reveals Jesus in the context of the whole Bible and in the historical perspective of man's religious experience. \$2.00

at all bookstores

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Synodical Budget \$275,202.00.								
Previously acknowledged	Budgets:							
San Francisco, Calif., Mrs. Lydia Jensen in memory of Hobert Jensen, Easton, Calif.	30302.15	3115.63	8941.95	2303.33	8093.69	1822.20	192.52	5832.83
Latimer, Ia., relatives and friends in memory of Soren M. Larsen	5.00				5.00			
Berkeley, Calif., Mrs. Henry E. Jorgensen in memory of Mrs. Anna Waldemar, Petaluma, Calif., and Mose A. Johnson, Los Angeles, Calif., for the Harvey Park Mission, Denver, Colo.	7.00				4.00	3.00		
Reedley, Calif., Mr. and Mrs. Casper Jensen in memory of Mads Nielsen, Easton, Calif.	10.00				10.00			
Milton, Mass., Pandura Rasmussen in memory of Mrs. Christa Fischer, Falmouth, Me.	3.00				3.00			
Waupaca, Wis., Trinity Ev. Luth. Church	5.00				5.00			
Easton, Calif., Mr. and Mrs. Chris A. Pilegaard in memory of Mrs. A. P. Juhl, Mrs. J. Waldemar, Hobert Jensen and Mads Nielsen \$5 for each	200.00	25.00	50.00	25.00	50.00			50.00
Cushing, Wis., First Luth. S. S.	20.00				20.00			
Rolfe, Ia., St. Paul's Luth. Church	15.00	7.50				7.50		
Sidney, Mont., Pella Luth. Church	200.00			200.00				
Harlan, Ia., Immanuel Luth. Church	312.00	12.00	100.00	25.00	100.00			75.00
Portland, Me., Mr. and Mrs. Newell D. Tibbals, Jr., in memory of Mrs. Fridan Fischer, Falmouth, Me.	225.00	25.00	75.00	25.00	50.00			50.00
Chicago, Ill., Atonement Luth. Church	2.00				2.00			
Sidney, Mont., Mr. and Mrs. Andrew Lund in memory of Mrs. Martha Fryhling	200.00		75.00		75.00			50.00
Geneva, Minn., Community Luth. Church for the Harvey Park Mission, Denver, Colo.	2.00					2.00		
Castro Valley, Calif., Faith Luth. Church	20.00				20.00			
Fresno, Calif., Grace Luth. Church	147.61	7.61	25.00	25.00	40.00			50.00
Coulter, Ia., Nazareth Luth. Church	154.40	4.40	75.00		40.00			35.00
Coulter, Ia., in memory of Soren M. Larsen, by relatives	125.00		40.00		40.00		5.00	40.00
Racine, Wis., Immanuel Luth. Church	2.00				2.00			
Northfield, Minn., St. Peter's Ladies Aid	2056.00		650.00	406.00	500.00			500.00
	20.00		10.00		10.00			
TOTAL	34033.16	3197.14	10041.95	3009.33	9069.69	1834.70	197.52	6682.83

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Previously acknowledged	Budgets:								
Ringsted, Ia., Mrs. Peter Thorson in memory of Rev. Anders Hansen, Elk Horn, Ia.	33814.54	5439.87	2291.62	2640.81	4596.66	30.00	53.80	18393.24	368.54
Salt Lake City, Utah, Mr. and Mrs. Wm. Van Alen of Tabor Luth. Church	5.00	5.00							
Pasadena, Calif., Bethany Church Women's Guild for a student in Japan	15.00		15.00						
Audubon, Ia., Ebenezer Luth. Church: Jens B. Andersen \$3, Serena Schmidt \$1	4.00	4.00							
Ruskin, Nebr., Bethany Luth. Church	4.00							4.00	
Racine, Wis., Mrs. Alma Nelson	192.29							192.29	
North Hollywood, Calif., Valley Luth. Church	25.00				25.00				
Trufant, Mich., St. Thomas Luth. Church	7.48							7.48	
Castro Valley, Calif., Faith Luth. Church	150.15							150.15	
Fresno, Calif., Grace Luth. Church	75.20	37.60			37.60				
Reedley, Calif., Ebenezer S. S. in memory of Rev. Alfred Thompson for the Numan Hospital	39.62				39.62				
Detroit, Mich., N. W. Trinity Luth. Church	20.00								
Chicago, Ill., Mr. and Mrs. Ingvar Landbo in memory of Mrs. Josephine Wakild	146.60				20.00			146.60	
Racine, Wis., Immanuel Luth. Church	5.00				5.00				
Graettinger, Ia., Dorcas Mission Society for a Mobile Japanese Chapel	624.00							624.00	
The Iowa District W.M.S.	250.00	250.00							
Life Membership for Mrs. Lewis Johansen, Latimer, Ia., retiring District W.M.S. secretary from the Iowa District W.M.S.	50.28							50.28	
Northfield, Minn., St. Peter's Ladies Aid	6.75		6.75						
	25.00		25.00						
TOTAL	35459.91	5736.47	2338.37	2640.81	4723.88	30.00	53.80	19568.04	368.54

Received with thanks.

Blair, Nebr., Sept. 17th, 1955.

H. J. Hansen, Treas.

BOOK REVIEWS

Ministering to the Sick by Wm. A. Lauterbach, Concordia Publishing House, 191 pages, \$2.00.

This is a book by a Lutheran pastor on how to minister to the sick. In the first 50 pages, the author discusses the actual sick call. He discusses different ways of meeting the sick and the different types of patients. The last part of the book contains a number of devotionals with a number of suitable texts for the different occasions that the pastor or the one who visits the sick may meet. The author has thought of a number of incidents such as self-inflicted injury, before and after an operation, the mother of a still-born child, for an incurable, for the dying, etc. I am sure that pastors and church workers will find the book very helpful.—J.M.J.

The Cross and the Eagle by Julius Berstl. A novel based on the life of St. Paul, Muhlenberg Press, 319 pages, \$3.50.

It is somewhat difficult to review a novel based on the life of St. Paul. I have read a number of them and they have nearly all held my interest. The novel before us is also able to hold your interest from the very beginning. It treats the last part of Paul's life, when he was arrested at Jerusalem and when brought to Caesarea and from there to Rome. Thus Paul gets a chance to meet the philosopher, Seneca, and he also meets Nero, the cruel emperor who burned Rome. Every chapter in this book holds your interest and helps your faith.

—J.M.J.

Book of Acts in History by Henry J. Cadbury, Har-
z Brothers, 169 pages, \$2.75.

es book is an attempt to portray the realism of the
s and customs and mentality in the Book of Acts.
es that by paying attention to the fusion of several
res, Oriental, Greek, Roman, Jewish and Christian.
nk that it is a scholarly and very worthwhile book.
ul reading of the book will cast new light on the
ents in the Book of Acts. And the Acts will cer-
become more interesting to the pastor. Some-
it is necessary to buy a book to become especially
ested in a certain Biblical period. I have had that
ience a number of times. I bought a book and it
d me to read a certain book in the Bible, which
enriched my thinking. This book will certainly
at for any reader of the Book of Acts.—J.M.J.

Wah of the Watchtower by Walter R. Martin and
an H. Klann, Van Kampen Press, 125 pages, \$1.75.

r readers are familiar with certain people that
about with tracts and sometimes with a phono-
Sunday morning. They call themselves "Jeho-
Witnesses." They are members of a very, very
religion. It is well to know what this false religion
es. The present book gives a history of the Watch-
g, and the major doctrines of the Jehovah's Wit-
s. It also refutes the Watchtower or the Jehovah
esses. In order to stand fast in your faith, it may
ell for you to get a book like that. It will help you
e discussions in your circles, societies, and in your
classes.—J.M.J.

The Chapel Hour by Thomas Coates, Concordia Pub-
lishing House, 184 pages, \$2.00.

This is a delightful book. It is a college president
who has given us 53 of his chapel talks. Dr. Coates is
president of Concordia College, Portland, Oregon. The
talks are simple and to the point. They are all based on
some scripture passage and he carries his message like
an arrow into the heart. Both young and old will be
benefited by reading these messages.—J.M.J.

A Man of Tarsus by Harold L. Phillips. The Warner
Press, 104 pages, paper bound, \$.75.

This is not a novel about Paul, but a simple introduc-
tion to the work of Paul and an explanation of his life
as it is seen in the Book of Acts. There is also a short
discussion of Paul and his letters as well as the convic-
tions and views of the Apostle Paul. It's a good little
short introduction to the life and works of Paul.—J.M.J.

Caring for the Sick Child at Home by Marion Lowndes,
The Westminster Press, 157 pages, \$3.00.

No doubt mothers with children will find this book
of interest. It discusses some of the problems at home
when a child is sick. It also discusses some of the things
necessary in helping the child to get well and also how
the whole family should adjust itself to the sick child.
It has 11 chapters, and in these days when so many
young families have a goodly number of children, we
feel sure that this book will be welcomed in many a
home.—J.M.J.

ISS AND NOTES

(Continued from page 6)

enced practically all of the
nger workers and students to join
cause," Dr. Foster said.

ver, more mature nurses and
cal assistants remained aloof.
400-bed hospital is one of the ma-
institutions serving the central
of the country.

he union made all sorts of de-
es," Dr. Foster reported. "Some
em were legitimate, others pre-
trous. We explained we could
no action until our missions
l meeting in August. The union
s refused to wait and threatened
like.

hen we explained we still couldn't
anything, the local union chiefs
l the strike off. But their superi-
rried to Sakbayeme and called
strike on again.

ey threatened a general strike
even death to any of our employ-
no refused to walk out.

he had no alternative. We closed
hospital, transferring our bad ca-
to other institutions where we

could, and sent home those on the
road to recovery.

"At the same time we fired every-
one on the staff—union members and
others alike."

The union sought to place all blame
on the white doctors, both Americans,
and tried to inflame nationalist pas-
sions while doing so. Union leaders
even wrote the United Nations. All
sorts of false charges were leveled at
the doctors.

Union chiefs brought suit in a la-
bor court, charging that the hospital
staff had been fired "in an abusive
manner." They lost the case.

"The court not only fought for the
missionaries, but soundly berated the
union as responsible for the strike,"
Dr. Foster said. This decision was up-
held by a civil court.

Meanwhile, the hospital remained
closed and public opinion veered grad-
ually against the union for having
caused the calamity.

"Our first human reaction was of
deep discouragement and frustration,"
Dr. Foster recalled. "However, the
more we prayed about it, the more
clearly was it revealed that this was

not just a question of a labor union,
but of a struggle between the forces
of Christ and Satan for the minds of
men.

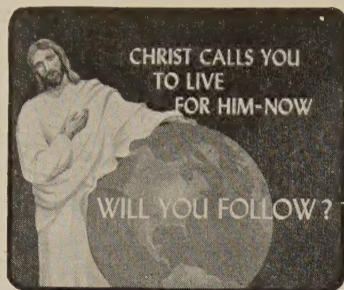
"The victory was overwhelmingly a
victory for the Lord."

The hospital then reopened. Only
faithful workers were rehired, those
whom the doctors believed "shared
with us a common missionary zeal and
purpose."

"What it amounted to," Dr. Foster
said, "was that God effectively
brought about a general houseclean-
ing, a purging and purifying of His
work."

The president and secretary of the
local union, caught stealing medicine,
are now in prison. Two carpenters
who were ringleaders and threateners
of non-union members are awaiting
trial for receiving stolen mission prop-
erty.

"How true is the promise of the
Lord, 'Vengeance is mine; I will re-
pay,' saith the Lord," Dr. Foster com-
mented. "Certainly the eyes of thou-
sands of Africans were opened to the
evil in the effort to win their hearts
by organizations outside the church."



Film Strips

LIFE OF CHRIST

FS-103—The Childhood of Jesus	\$3.50
FS-104—Jesus Begins His Ministry	\$5.00
FS-105—Jesus Attends the Passover	\$5.00
FS-106—Jesus Begins His Galilean Ministry	\$3.50
FS-107—Jesus' First Tour of Galilee	\$5.00
FS-108—Jesus at a Festival in Jerusalem	\$3.50
FS-109—Jesus Performs Miracles in Galilee	\$3.50
FS-110—Jesus' Second Tour of Galilee	\$5.00
FS-111—Jesus Withdraws from Galilee	\$3.50
FS-112—Jesus Teaches Humility and Forgiveness	\$3.50
FS-113—Jesus, The Good Shepherd	\$3.50
FS-114—The Good Samaritan	\$3.50
FS-115—Jesus Teaches in Perea	\$5.00
FS-116—The Prodigal Son	\$3.50
FS-117—Jesus' Closing Ministry	\$5.00
FS-118—Jesus Raises Lazarus	\$5.00
FS-121—Jesus' Later Appearances	\$3.50
FS-122—Map Study of the Life of Christ	\$5.00

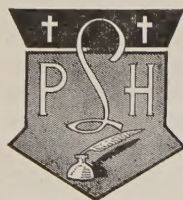
BIBLE STORIES

FS-132—And Forbid Them Not	\$3.00
FS-133—The First Disciples	\$5.00
FS-134—The Raising of Lazarus	\$3.00
FS-140—Footsteps of Jesus	\$9.50
FS-150—Footsteps of Paul	\$8.50
FS-151—Paul, A Chosen Vessel	\$5.00
FS-200—Abraham's Faith	\$3.00
FS-201—Moses—His Early Years	\$5.00
FS-202—Moses—His Call and Nine Plagues	\$5.00
FS-203—Gideon	\$5.00
FS-204—Daniel in the Lion's Den	\$3.00

FAITH AND LIFE

FS-301—Ten Commandments Visualized	\$20.00
FS-302—Creation	\$10.00
FS-303—Redemption	\$6.00
FS-304—Sanctification	\$9.00
FS-305—Christian Prayer	\$4.00
FS-306—The Lord's Prayer	\$10.00
FS-307—Holy Baptism	\$4.00
FS-308—The Lord's Supper	\$4.00

These are but a few of the items which are available in this field. A complete listing will be in our new general catalog which is to be published soon. Write for information.

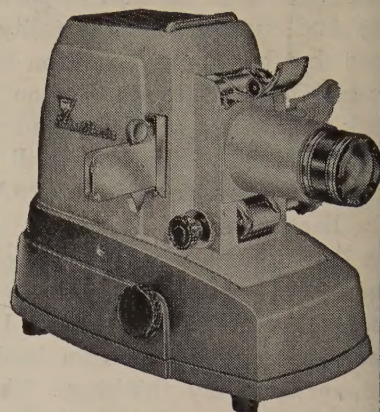


Lutheran Publishing House

200 S. Fifth Street

Blair, Nebraska

Film Strip and Slide Projectors



SVE SCHOOL MASTER SERIES

Versatility at a down-to-earth price! The School Master 300 is ideal for small groups but its unique new optical system provides clear, brilliant illumination for larger audiences. For single-frame and 2" x 2" slides. Light weight (only 7 lbs.)

No. SM-300. School Master 300 complete without slide changer or rewind take-up. \$64.50

No. SK-C. School Master 300, standard carrying case. \$7.95

No. SSM-C. School Master 300, Deluxe carrying case. \$12.50

The new SVE School Master 500 combines all of the features of the School Master 300 with spectacular "sunlight" brilliant illumination that permits projection in broad daylight. Other added features make this an exceptionally fine dual-purpose projector.

No. SM500K. School Master 500 complete without rewind take-up. \$98.50

No. SM500. Projector only. \$84.50

No. SCN. Slide Carrier. \$4.50

No. SSM-CS. Carrying Case. \$9.50

Lutheran Publishing House
200 S. Fifth Street
Blair, Nebraska

Please send me the following:

—Filmstrips (Give number and title)

- No. SM-300 projector
- No. SK-C, standard carrying case
- No. SSM-C, deluxe carrying case
- No. SM500K projector
- No. SCN, Slide carrier
- No. SSM-CS, carrying case

I enclose \$ — C.O.D. — Charge —

Name _____

Address _____

CAPITOL UNIVERSITY LIBRARY
COLUMBUS 9 OHIO